A SERMON,

Preached before Sir

MARMADUKE LANGDALE

At his entrance into

BARVVICK.

B. I. K. a Native of the same place, sometimes Preacher of Gods word there.

Hosea, Chap. 3. vers. 5.

Afterward shall the children of Israel returne, and seeke the Lord their God, and David their King, and shall feare the Lord, and his goodnesse in the latter dayes.

Printed in the Yeare, 1648.

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And Ieremiah lamented for Iosiah, 2 Cron. 35. 25.

THE sphere of this Text is Lamentation, the Poles whereon it moves, *Iosiah* and *Ieremiah*: In the vpper hemispheriall part of this sphere we see the blood of *Iosiah*; in the nether, the watry hemisphere alwaies have store of teares of *Ieremiah*. And as the celestiall Spheres have their first mouer above them; so in there in this Text a third person, the Spirit of God; who onely being aboue the King and the Prophet placed them heere in the Firmament of his word, and by this his Testimony hath constellated the blood of *Iosiah*, and the teares of *Ieremiah* into fixe Starres; wherein all men may reade their common condition, and Kingdomes calculate their owne Nativities, and dissolutions: So in this darke Sphere of Lamentation *Iosiah* dying, *Ieremiah* crying, we finde yet the Spirit of God testifying; though in the cold Region of the reuolting Iudah, both King and Prophet be eclypsed, the one by death, the other by sorrow; yet are they heere caught up into the highest Orbe of the Scripture (*verbum scriptum dei sive*) and there memorated to all Posterities by the vncloudeable testimony of the spirit of God; in whose sight euen the death of his Saints is precious, and he puts all their teares into his bottle; therfore are these things noted in his booke, therefore are *Iosiah* and *Ieremiah* recorded heere as Monuments, and their blood and teares turned into Rubies and Pearles, to make Bracelets to adorne the Spouse of Christ.

Zach. 3. 2.

Psal. 116. 15.

56. 8.

Heere first wee see in Mourning and dying the condition of

us all in this world, sorrow and death play all our game. *Lugemus, aut lugemur omnes in vicem.* It is an hard question, whether at our entring wee begin sooner to weepe, or to dye. But in our progresse whereas dying hath no intervals, sorrow seemes to admit some interludes, but in a wise mans apprehension they are but delusions. Looke into the Stage of the world, you shall see two serious Actors, the Dyer, and the Mourner: All the rest play the foole, or the counterfeit; when upon the judicious spectator, *Salomon*, called out to laughter, *Ecclesiastes*, thou art mad, and to mirth, *Quid frustra deciperis?* And the great Job layd of himselfe, if I laughed on them, they believed it not; so seldome did he, so little could he laugh, *qui semper, quasi tumentes super se fluctus, timuit Deum*, who thought continually he heard God, like the mighty billowes of the Sea rowling over his head: But the Sonne of God, *quotiens ipse se flevit*, how often did he impropriate the Title of *vir dolorum*, the man of sorrowes? From my youth up thy terrours [illegible] troubled minde; and againe, I have a [illegible] shall, ἐξ πῆς συνέχομαι, and how [illegible] fulfilled? For well knew the [illegible] Father, that sorrow should be the [illegible] course of this life, where the [illegible] have their quills and thistles; [illegible] the meate on our Tables cryes [illegible] *Mors in olla*, there is death in the pot. This habituall sorrow for the sins of worldly mirth, *quamvis non intemperatis animi motibus*, grobe recesses from it, and I neither condemne every act of joy; nor justifie every motion of sorrow) this habituall sorrow, from which *Bonomi*, the sonne of sorrow, was called *Benjamin*, the sonne of strength, and by which the sorrowfull Tribe became more honourable then all his brethren; this habit of all sorrow, I say, this commanding sadnesse, this matured and well ayred pensivenesse, is wisdome in the minde, valour in the heart, salt in the wit, discipline to the flesh, from whence there breakes forth a Majesty in the very countenance. It is indeed the ballance of the soule, without which a light and empty heart, like an unpoysed Barke, danceth

Eccle. 2. 2.

Job 29. 24. 31. 23.

Isai 53. 3.

Psal. 88. 15.

Gen. 35. 18.

1. Cron. 4. 9.

ceth aloft to the flattry of the windes, which will quickly lay her low.

But we have every where so many causes of the one of these two, sorrow, that the other, death might be jealous we forget him, and surprize us suddenly: if with the sharpest sorrow in *Jeremiah*, the spirit of God had not erected also a monument of death in *Iosiah*: and justly, for the same which *David* calls the valley of the shadow of death in the 23. *Psalme*, he calls the valley of *Baca* in the 84. for sorrow is, saith *Basil*, ἀκαθαρσία καὶ βλασφημία ἀμετανοήτου, the shadow of sinne and mortality: now, as if a man were placed so high above the earth, that night, the shadow of it could not reach to him, he should have continuall day: so those soules onely that have wrought so high, that the τὸ ἔσχατον, the last point of this shadow of sin, Mortality, is below their feete, those have no sorrow, unlesse it be to looke downe upon us, and see, *quanta sub nocte iacerent nostra dies*, in what a true night of lamentablenesse we walke here on earth, which yet we thicken with grosse conceits of false mirth; the best use then of naturall life, is the thinking on death. O that they were wise (saith *Moses*) that they would consider their latter end! *Israel* remembred not her latter end, therefore she came down wonderfully, saith our *Ieremie* in his Lamentation, yea in spirituall life *Paul* desired to know nothing here but Jesus Christ and him dying: sleepe like a Publican, takes excise of our time: onely the rest of his owne: he that thinkes not on death is asleepe: what wee deny to the one Brother the other takes away. O how I love thee thou meditation on death, since not time but thou measurest life and makest it mine! Through this narrow dark optick of the meditation on death, our eyes, help'd with the watry spectacles of teares pierce through the chrystalling Heaven, and looke to eternall life. *Iohn* confesseth of *Peter* and himselfe, who ran to the Sepulchre, and presently returned home, that they missed of that dignation which was afforded to *Mary*, who stayed there looking into the tombe, and weeping: her constant adhering to the Sepulchre had the honour to see the vision of the Angels, and her weeping, the grace to heare the

Deut. 32. 29.

Lam. 1. 9.

1. Cor. 2. 2.

Jo. 20. 10.

first salutation of her glorified saviour, who appoints saith *Esai* to them that mourne, and gives them beauty for ashes, the oile of joy for mourning, the garment of praise for the spirit of heavinesse: Esay.61. 3. than are we taught in the first place by mourning in *Jeremiah*, and dying in *Josiah*; how well mourning becomes an holy soule, *& tepuit ut moriantur humani lares*, how suddenly death unthrones our mortall Gods.

Mourning and Death were our first lesson, and the second is like unto it, mourning for the dead: Which mourning for the dead in the Text takes hold by this connexture, and of burying the dead in the verse before, and he was buried among his Fathers Tombes, and they mourned for him: This testimony of the spirit of God gives sufficient weight and reverence to the Doctrine. Howbeit in these miserable times, under colour of reforming superstitious abuses, decent and allowed expressions of devotion are so endangered to be extirpated, that the piety heere enjoyned must so far enjoy the impiety of the age, as to have a few words bestowed upon the poynt.

Death is *τὸ ἀναπόφευκτον χρέος*, a fatall debt, which wee owe to nature for living after our Father *Adam*, and mourning a naturall debt, which our children owe to us for dying before them, deny the living to mourne, and deny the dead are dead. The rude *Lavonius* more reproved the indolency of the Stoick, when he answered him, *ἀνίαν μου φύσις*. My sorrow is the flux of Nature: For the God of Nature is so carefull not to have this piety in mourning for the dead obliterated, that he hath twisted it upon those tender strings of our naturall relations and affections, which wee feele to crack within our selves, when our friends heart strings breake, and then cut bowells towle their last knell. The first dyer was *Abel*, *Abel* the just, and his Father *Adam* mourned long for him, till by the birth of *Seth* he was comforted *ὥσπερ ἐν ἀρχῇ ἀναστάσεως*, as by a mortall resurrection, type of an eternall, saith *Nissen*; noting that *Abel*, that is mourning, must continue with *Adam* till *Seth*, *Achates* must attend upon *Aeneas*, till the resurrection, when saith *John*, there shall be no more death nor sorrow. Those Timons Rev.21. 4. that will neither retaine humanity in themselves, nor indure it

in others, what thinke they of the Sonne of God? Whom this flinty wisdome of theirs, and abstracted Divinity could not withold from sorrowing for the dead. No, he was Mediator betwixt the living and the dead, and therefore as in his person he assumed our infirmities, so by his practice he justified this sympathy of the living with the dead: He groaned in the spirit, ἐνεβριμήσατο ἑαυτῷ, he troubled himselfe, he wept, both in compliance with *Martha* and *Mary* his mourning, and for destitution of *Lazarus* his dying Friend. This was the spirit of our Dove; not like the Ostrich, that is hardned against her owne, as if they were not hers, and leaves them in the dust, *quia privavit eam Deus sapientiâ*, saith *Iob*, because God hath deprived her of wisdome. These vaine glorious contemners of sorrow for the dead, would they wash their horny eyes with teares might see, how death while they deny him one thing, sorrow takes from them two, both their piety and their friend: Truely these buryers of Nature alive are of the same veines with the Donatisticall Circumcellions, though they have not so much of the blood in them, and of the same dye, though they be not yet so deepe dipped.

Jo. 11. 33.

Job 39. 14.

But they are not further from humanity that are offended with mourning for the dead, then they are from Christianity that quarrel with their burialls and funeralls: consult the Scriptures, whereas burying is simply called θαφὴν, (the rich man dyed and ἐτάφη was buried) the word which both the Septuagint useth of Jacob in the old Testament, and *Matthew* in the new, of our Saviour, is ἐνταφιάζειν, which signifies not onely burriall, but decent funeralls, and is complicated in that word which *Luke* useth of those devout men who lamented greatly for *Stephen*, and συνεκόμισαν tooke care and order for his funerall: *Paul* injoines that all things should be done εὐσχημόνως, decently, and *Marke* appropriates to *Joseph* of *Arimathea* the stile of εὐσχήμων βουλευτὴς, the honourable *Joseph*, because of the solemne inhumation, *decenavit honestâ funere*: this care of burialls and charge of funeralls is by our Saviour called a good worke, by *Iacob* a deed of mercy, by *Luke* an Act of devotion, and *Paul* makes *Joseph's* charge concerning his bones an effect of

Luk. 6. 22.

Gen. 50. 2.

Mat. 26. 12.

Act. 8. 2.

1 Cor. 14. 40.

Ma. 15. 43.

Mat. 26. 10.

Gen. 47. 29.

Act. 8. 2.

of faith: then not to be needlesly long in shewing that burial refers to the hope of the resurrection (and was ordained from God from the beginning, saith *Calvin*, in honour to the body, to which the resurrection is promised, and which, even after seperation, is *candidatum resurrectionis*, saith *Tertullian*) our owne *Iosiah* in his reformation of both Kingdomes was so religiously respective hereof, that he tooke among the tombes carefully, and would not suffer the bones of the Prophet to be disturbed: yea Iesus the blessed, yesterday, to day, and for ever the same, justified the costly, and therefore envied, anoynting of his body under the name of *Sepulchralis*, a Funerall charge. I am sure for the charge of that Funerall Oyntment, her Funerall Sermon shall last till the generall houre glasse of the world be run, and shall outlive all the long windy Sarments and Canons are bolted against burials and Funerall Sermons, *va tibi, miser*, sayd *Augustine* of *Iudas*, *bonus odor occidit te*? The odour of a decent funerall is to a *Iudas* like the smell of the Angels perfume, that drove the Divell away from *Tobias*. Doth any startle at this illustration as Apocryphall? Let him looke into the Canonicall Scripture, he shall finde that at *Moses* death God himselfe preacht the Funerall Sermon, and he that buryed the body, he, saith the Text, was at least an Angel, though the Devill contended against it, and disputed about it. O miserable abusers of the name of Christians! Indeed uncircumcised Iewes, whose soules are too narrow to comprehend the relation of their owne bodies, which unfortunate vessels as long as they have the salt in them, they can put to any lustfull or sensuall use, still reserving in themselves spirituality forsooth (as *Irenæus* saith the Valentinians did) but as soone as they are parted from their soules, they count them no more then dust and corruption, and the slight burialls they afford them but an humane formality, done in the remembrance of the naturall relation they had to the party alive. Thus they proceede from Stoicisme to Epicurisme, first Pharisees, then Saduces.

In Act. 8. 2.

2. King 23. 18.

Mat. 26. 12. 13.

Tob. 8. 3.

Josh. 1. 2.

Deut. 34. 6.

Jude v. 9.

But you, beloved, conceive rightly of the mystery which is your hope: the seperation and dissolution of the body, though it

it seem to nature like the irrecoverable falling drop of raine into the Sea, takes not away the naturall relation of the body which is twofold. One of the materiall body to it private soule, of which *Iob* sayd, though after my skin wormes destroy this body, yet in my flesh shall I see God, whom I shall see for my selfe, and mine eyes shall beehold, and not another, though my reines be consumed within me. And *Paul*, this corruptible must put on incorruption, this despicable, this numericall corruptible, arguing from the exemplary cause the second *Adam*, to all the faithfull; and againe concluding from the finall cause to all men generally, wee must all appeare before the Tribunall of Christ, that every one may receive in his body the things he hath done. Whereupon, as *Hierome* reports, the Church of *Aquileia*, that when they prononnce the beliefe (observe that of ancient the beliefe was rehearsed in the Congregations, for visible confession of the faith is the forme of the visible Church) speake that Article emphatically, of this flesh, pointing every one to his forehead: Of the latter relation of the mysticall body, which is the body and soule of the believer to Christ, know you not, saith *Paul*, that your bodies are the members of Christ? And againe, this is a great mystery, but I speake of Christ and the Church: For that, two shall be one flesh, *verùs intelligitur*, saith *Augustine, de Christo & Ecclesiâ*, hath its full truth in Christ and the Church. Now the reason why God would suffer this vessell of flesh consigned to glory, fall into corruption, and not translate it presently as he was able, into corruption, may be thus gathered from his word. It stood with the wisedome and power of the great Maker (all whose gifts are ἀμεταμέλητα) not to let that earthen vessell which himselfe had framed in the confines of spirituality, and now by the envy of the Devill was blemished, to continue ever in that deformity; but rather to returne it into the lumpe, and mould it over againe; and this councell of the Almighty wee reade first foretold in the old Testament, then fulfilled in the new. God is the Potter, and wee the clay, saith the same our *Ieremy* who prophesied of the buying of the Pot-

Job 19. 26.

Cor. 15. 53.

Cor. 5. 10.

1 Cor. 6. 15.

Eph. 5. 31.

Jer. 18. 6.

Mat. 27. 9. ters field, when by the envyer of the Potter this veſſell was deformed, Ieſus Chriſt overcomming the Malignant defacer, purchaſed of God with the price of his owne bloud the moulding againe of the Veſſell which he had redeemed from the enemy: Wherefore he gave us a manifeſt tryall in his owne body, which though he ſuffered to dye to purchaſe the remaking of all the reſt; yet it (as it needed no new molding for any ſtaine, and to be returned into the lumpe, ſo) could not be held of death, nor ſee corruption. So the grave is the Potters field, purchaſed with Chriſts bloud, and burying the placing of the ſhivered veſſell in Gods limbeck, to be new caſt, when he ſhall with fire calcine the whole maſſe of the world, *& carnis aurum à limi ſordibus excuſato cenſu eliquabit*, ſaith *Tertullian*, Mal. 3. 17. alluding to that of *Malachy*, And they ſhall be mine in the day when I make up my jewels.

Therefore, my beloved Brethren, be ſtedfaſt, unmoveable, alwaies abounding in every worke of the Lord, and duty of devotion: foraſmuch as you know your labour is not in vaine in the Lord, but what is done herein to the Body is not Bodily, but Spirituall, and full of glorious hope; as if your now departing ſoule ſhould whiſper thus to the Body, feare not deare ſiſter, our inſtant ſeperation, nor thy following diſſolution: I know that our Redeemer liveth, and I have intruſted him with thee; ſo that he is both a Proprietary, and a Depoſitary, and by this my laſt Teſtament I bequeath thee to him, *who with his owne bloud purchaſed of the great Potter thy reparation, and whom the God of Peace brought againe from the dead by the bloud of the everlaſting Teſtament*: I know whom I have truſted, and I am perſwaded that he is able to keepe thee whom I have committed unto him againſt that day.

Wee have learn'd from the Text that Religious mourning, and decent buriall are to be performed to every Chriſtian, and that ſorrow and death continue, after Noah, a generall inundation we finde, in that *Joſiah* dyed, and *Jeremiah* lamented.

And *Jeremiah lamented*. Obſerve how the ſpirit of God dwels upon, and delights in enlarging this Teſtimony: what

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an honourable Crowne of suffrages encompasseth this *Jeremiah lamented.* First immediately before the Text, the tide of teares brake in upon Hierusalem; then surrounded Juda, then overflowed all Judah and Hierusalem, *universus Juda, & Hierusalem luxerunt*: yet still the cloud swells, and with it the expression of the spirit of God moving upon the sad face of the waters, and *Jeremiah lamented*: as if all the former teares had beene in *Jeremiah's* teares drown'd, crown'd, wept over againe. Then presently after the Text (for, like a Sepia, *Jeremiah* deales his black dole round about him) first all the singing men and the singing women, the whole quire, replicant, resownd *Jeremiah's* epicediall anthemes: further they made them an ordinance in Israell, these pious Homilies are injoyned to both Kingdomes by an Ecclesiasticall constitution: can there be any more yet? yea, *Ecce scripta sunt*, Behold they are written in the Lamentations, recorded, and acknowledged by the spirit of God as his owne: made part of Gods word; so that we may say, to this day God laments for the King by *Jeremiah.*

Jeremiah lamented, one of the Priests, of the sonnes of Aron: *sacerdos è sacerdotibus*, saith *Hierome*, to whose holy order Gods owne word made it a prophanation to mourne for the dead: upon the death of the King the divine Law admits a prohibition; upon such an occasion the head used to sacred unction, is bedewed with teares, and the water hath got above the oile, thus *Jeremiah* the Priest *lamented.* Jer. 1. 1. Levit 21. 1.

Jeremiah lamented, the Prophet, the egregious Prophet, sanctified in the wombe, knowne before formed, set over the Nations and Kingdomes to root out and pull downe, to build and to plant. This *Jeremiah* the Prophet *lamented.* Jer. 1. 5. 10.

Jeremiah had oft had just cause to mourne for himselfe: in the 20 chapter I cryed out, I cryed, violence and spoile: because the word of the Lord was made a reproach to me, and a derision dayly. In the 18 chapter they said come, let us devise devices against Jeremie, let us smite him with the tongue. In the 37 chapter, he was apprehended and accused of treason, and falling away to the enemies of the State, and thereupon v. 8. v. 18. v. 15.

ſmitten and caſt into the dungeon: yet all this writ him not in the black letter, and great character of a Lamenter; but now ſome occaſion hath preſented it ſelfe, that by the penne of the ſpirit of God chronicles him a Lamenter to all poſterities. O Lord what is done that thy Jeremie, (*quid tuus Æmus?*) thy owne Jeremie, whom thou appointedſt, to give the cup of thy fury into the hands of all Nations, muſt now himſelfe drinke it up, and againe fill it with eyes, and with thoſe lips empty it againe? as the Canaanites ſaid of Joſephs mourning for his Father Iſraell: this is a grievous mourning to the Egyptians: this is ſuch a cataclyſme of teares that to finde the object of them, and obſerve the ſwelling of this Nilus, (whoſe head yet lies higher) we muſt ſearch higher then the Prophet himſelfe: and higher then the Prophet himſelfe if we will ſearch, we muſt mount up to a paramount; for ſo are we directed by him that was himſelfe both King and Prophet: know ye not, *quoniam Princeps, & maximus*, that a Prince, and he the greateſt, is fallen this day in Iſraell? would then Gyant ſorrow finde a fit object? aſcend above the Prophet to the King: would it have a fit mouth to expreſſe it ſelfe? Returne from the King to the Prophet: So as the oyle on both their heades is above all liquors, ſorrow becomes ſuperlative, both for matter and manner, lamentation in her exaltation, both for ſubject and object; *Ieremiah* and *Ioſiah*: All mourne, but as *Hieronie* reades it, *Ieremias maximè*, and juſtly, *maximè pro maximo*, The King is dead, and the Prophet muſt be chiefe Mourner at the Funerall: 'Tis his place, 'tis his portion, 'tis his honour; ſtand back pulling vulgars, make roome for *Ieremiah* ſorrow: Pull off thoſe blubberd papers off the Herſe. Heere's one ſhort indelible Epitaphe, *Ieremiah* lamented for *Ioſiah*, the Prieſt and the Prophet for the King.

Jer. 25. 15.

Gen. 50. 11.

2 Sam. 3. 38.

Indeed there is ſuch a ſympathy and continuation of nature betwixt King and Prieſt, that *David* acknowledged himſelfe in *Moſes* and *Aaron*; of *ancient Pontificium capitul* was the Kings, and *Pectorale judicii* the Priests: From the beginning the *Diadema*, and the *Infula*, the Crowne, and the Miter were ſwadled together in the *primogeniture*, which neceſſity,

Pſal. 77. 20.

and

and כהנים is expressed by the same Hebrew word *Cohen*, signifying both King and Priest, and though by necessary dispensation in this world this kindred of Unctions obtaine in most places severall stations and officials; yet wee both enjoy now spiritually, and expect eternally hereafter a reunion of both a Royall Priesthood, a Kingdome of Priests. In the meane time God hath neither committed the people to a King onely in a secular care, nor to the Priest onely to be catechised in the principles, and taught the Mysteries of Divinity; but the King is to provide them meanes, and keepe them to the use thereof to their supreme felicity: and the Priest to direct them to discharge those offices and functions, which in other men are meerely morally good, in order to the same eternall capacity, and upon default, *durum judicium erit his qui præsunt*, saith *Solomon*, sharpe judgement shall be to them that are in high places. Wherefore whether in Gods just chastisments, or mens unjust oppositions; the King and the Priest are like Hypocrates twinnes, both joy and grieve together; so Jeremie in this Lamentation, God hath rejected in his indignation the King and the Priest; and Hosee of the other Kingdome, Israell shall abide many dayes without a King and a Prince, and an Ephode: at once Moses and his Dathan, and Aaron his Chorah: at once Hierusalem her Samaria, and the Temple it Dan and Bethel: the anoynted heads have such a symbolicall quality, that like Gods owne Harpstrings equally tuned, and set to one another, the one cannot be struck but the other shakes; ye cannot touch his Anointed and doe his Prophets no harme; whereupon their grand and leading enemy, strains himselfe and puts to all his force (as Samson did) to pull downe at once the two pillars of the State, the King, and the Priest, as knowing that when there is no King in Israell, then there is no open vision, but the word of God is precious even in the multitude of Micah's Jonathans. Justly then if the King be either naturally dead, as Josiah here, or civilly, and unnaturally, as David by Absolom, the Prophet is he that must Lament, when the breath of the nostrils is gone, what is the breath of the mouth but a grudge?

1 Pet. 2. 9.

Exod. 19 6.

Wisd. 6. 6.

Lament. 2. 6.

Hos. 3. 4.

Did then Jeremiah's sorrow looke through Josiah, as waters runne through pipes to waters, to that cloude which upon this sun-set must obscure his Office, and dignity? indeede our first parents, covering themselves with leaves, taught their children so to plume their yas thoughts before they let them fly abroade, that our complaints for the most part looke at others when they aime at our selves: and this simulation of love and sorrow none meet with so often as Kings, who therefore are often sold, said Diocletian, by their favourites: for their fortunes can easily exhale and exalt vapours (which sometimes turn to State terrifying comets) but their vertues cannot make them fixt starres: their dependance suddenly Creates crocodile friends, that weepe not out of love of the King, but themselves, that looke upon the King as their benefactour, not as the publique good; for that requires a largeneſſe, and singleness of heart: an heart not like the horse-leech crying ever, give, give; but like a cleare glaſſe, which receiving the King as the light of Gods countenance, diffuseth the beames all abroad, and improves the warmth to the common good: but the contrary contraction of heart comes from those three which Paul raiſes in the first file of the murraines of our times, selfelove, 2 Tim. 3. 2. covetousneſſe, and pride. The first two, selfelove, and covetousneſſe, adulterating the love, and abusing the favour of the King: make way to the third, pride, to abolliſh hate of him, to induce hate, and to elevate reſpect, and to breed contempt of him; which is more dangerous then hate. Now this thriuken coldneſſe, and selfaiming hath so spred through the poyson of the enemy of mankinde and order, that the sincere and large-hearted love of a King, as a King, is so rare (*pauci Reges non regna colunt*) that it may be reckond among *Paucivollius* his *vetera deperdita*: but the resisting him, even to open warre, one of *Goodwin's nova reperta*, yea from licentiousneſſe in contemning the person, this Luciferian infection is growne up to boldneſſe to contemne the profession. Pride Ezech. 7. 10. hath budded, saith *Ezechiel*, violence is risen up into a rod of wickedneſſe. The Donatists in Constantine's time objected to the Orthodox Divines, *Quid vobis cum Regibus terræ? quas nunquam*

nunquam Christianitas nisi invides fuisti? what have you to doe with the Kings of this world, who have ever beene enemies to Christianity? neither were they so confuted by *Augustine*, but that the Cadmean progeny is revived in our age, *secunda vulpa secula*, when a cursed Nadab hath dared to throw this strange fire from the Alter-Damascenum upon our Alter, *innatum est omnibus Regibus contrà Christum odium*, all Kings beare an inbred hate to Christ.

These are the foxes that spoile our Vine, and our tender Grapes: these are the Locusts that come, saith John, out of the bottomlesse pit, and have no King, saith yet go forth by bands. And certainely this self-love, coveteousnesse, and pride, (which corrupts the love to the person, and countermines to the authority of the King, and to do both, divides both) is a symtome of Gods rejection of a Kingdome, and the people. Breake an entire looking-grasse, that one perfect face, εἶδος ἄξιον τυραννίδος, which shined in it while it was whole, appeares no more: but in place of it so many breaches, so many puppit phisnomies strive to represent the great face, and mock the sight. *Marcellinus* observes that the glory of *Rome* began to retrograde when the great ones began to seeke every one his owne ends, and impropriate to himselfe, *hinc leges, & plebiscita, coalta, Et cum consulibus turbantes jura Tribuni*; so a private Tricipitina wrought a publique precipitation. The Prophet *Hosea*, when he was to propheſie that now Israell should say, I have no King, premised this disposition to the Anarchie, Israell is an emptying Vine, that fructifies only to it selfe, that doth τρυγᾶν, luxuriare it selfe, but beares no fruit to the dresser: a people whose shoulders, like the Acephali, are above the face: see what the depravation, and deprivation of the love of a King can doe.

Cant. 2. 15. Rev. 9. 3. Prov. 30. 27. Hos. 10. 3. 2.

On the contrary, the love of men to their King comes from him, by whom Kings raigne over men: this God imprinted first by nature in that manifest impression which the publique benefit of a King makes in all men, *quantò discordis libertate sæwientibus utilius sit unum esse, an servient*, saith *Plinie*, that it is better for men to be subject to one, then to be all-

wayes

waies jangling in untuned liberty? who is, saith *Cyprian*, *pax populi, tutamen patriæ, &c.* the peace of the people, the security of the Countrey, the immunity of the Commonalty, the joy of men: Wherefore before the Emperours gate in Rome was an Oake planted betwixt two Bay-trees; signifying that the felicity of the people depends upon the vertue and prosperity of the King. The Macedonians were sensible of this, who being put to flight by the Illyrians, sent the next day for their Infant King into the field in his cradle, and then rallying their forces overthrew the Illyrians; shewing that the day before they wanted not valour, but a King; Even a dumbe man had conned this dictate of Nature so *perquire*, that seeing the King assaulted, he brake the string of his tongue, and cryed out, ὦνθρωπε, μὴ κτεῖνε Βασιλέα, If thou beest a man, doe not kill a King.

Againe God confirmed this mandate of love to a King by
Psal 62. 11. the *Magna Charta* of his word (God spake once, twice I heard it, once for the matter, twice for the manner) There went
Sam. 10. 26. saith the sacred History, with the King a band of men, whose hearts God had touched, but the children of *Belial* despised
2 Sam 9. 20. him who toucht their hearts? And on whom sayd the Prophet to the King, is all the desire of Israel; is it not on thee and thy
2 Sam. 21, 17. Fathers house? The Israelits acknowledged to their King, thou art the light of Israel, thou art worth ten thousand of us. And when the Spirit of God came upon the Generall of the
2 Sam. 18. 3. Army of *Iudah*, he said to the King, thine are wee *David*, and on thy side, thou Sonne of *Iesse*: Peace, peace be to thee, and peace be to thy helpers, for thy God helpeth thee. And least yet *Lucifers* behaviour should incarnate on earth (for some turbulent spirits, saith *Calvine*, count not Christs Kingdome advanced, nor themselves at Christian liberty, unlesse they shake off all humane subjection) God hath coupled together and fastned to his owne assertion the vindication of Kings, and joyned together his owne and their both love and despight.
Numb. 23. 21. The Lord his God is with him, and the shout of a King *clangor victoriæ Regis*, is among them: who strove against *Moses* and *Aaron*, when they strove against the Lord? And

againe,

gaine their King shall passe before them, and the Lord on the head of them. But facing about, he cursed God and the King: was the high attaindure of any person, and the dire curse of a Nation; they shall fret themselves, and curse their King and their God. Thus both Nature and Scripture in joyne and knit to the love of the true God, the true love of the King, even of *Julian* the temporall Lord, saith *Augustine*, for the eternall Lords sake. Nature in *Æsops* last charge to his Sonne *Eu-* [illegible] rives, chyming to the Scripture *Peters* in junction to all Christians, Feare God, Honour the King.

Now if it be impiety not to mourne for their deaths, for whose lives it is iniquity not to pray: if *Samuel* mourned for a rejected King, and *David* told the Daughters of Iudah of an evill King, what it was he that clothed them with scarlet and delights, and put the Ornaments of gold upon their apparell; if the word of God that injoynes love of the living, justifie sorrow for dying Kings. (*quod defletus sit amasti*) How could the man whose eies were open, which heard the words of God, which saw the vision of the Almighty, who was not ignorant that a people is in better condition under an evill King, then without all government, who perceived that in their Kings untimely death, the Lord of Hosts called to weeping and mourning; who was both Priest and Prophet, how could he but lament for *Iosiah*? [illegible]

Yea lament he did, yea lament, *& unus & unus*, though *Pharoah* were in the Land yet warme with the Royall blood. Yea he durst not but lament greatly, and professe sorrow for his Kings death, least the peoples slighting or soone forgetting it might be imputed to his example (*tali dedicasset munere gentes gloriam*), but that rather they might say with *Tertullian* in the like case) his love rejoyceth in sorrow, and triumphs in black, as the devotion of those that preferred the pitty in burning *Sejanus*, before the feare of their owne lives. He durst mourne for his King, yea mourne he did for *Iosiah, unus unigenitus*, saith *Zachary*, as for an only Sonne, *unigenitus primogenitus*, as for a first borne Sonne the mourning of Hadr-

drumon in the valley of Megiddo was like the mourning for the great shepheard, Christ, saith the same Zachary, Zach. 12. who now in Josiahs death had broaken both his staves, Beauty and Bands. For Josiah, as for Jesus: for Josiah dying among them, as for Jesus departing from them, *pro Christo Domini, ac pro Christo Domino*: Wherefore the Spirit of God, who carolled on the booke of Jasher, and had teach the children of Judah the staves of Sauls funerall song, called the Bow, hath also recorded among his owne dictated manuscripts, Jeremiahs lamentations for Josiah.

In which Lamentations that particular (or rather generall) verse, Lament. 4. 20. The breath of our nostrils, the Anointed of the Lord, was taken in their pits, may be called the nave of the wheele, whose several beames integrate that whole booke. Calvin upon this place taxes the reverend Hierom with grosse errour, for saying that this booke of Lamentations was stiled this funerall song for Josiah, and addes, that the cited verse is wrested to Josiah: And yet the same Calvin himselfe in another place of his Comments saith, in 12 Zach. 10. and justifies it (against his owne exposition upon the place) from Scripture, that *Jeremias in hoc luctu carnaliter assumit propria ad Josiam, sicuti ipsarum sacra historia*, in this mournefull song did sayne properly at Josiah, as the holy History of the Bible testifieth. Then coming particularly the foresaid verse, he adds, after Josiahs death (*in cujus animâ vivebat omnis populi*, in whose soule the whole soule of the people lived) that people was a greene carkasse, and the taking away of Josiah was an evident sight of Gods wrath against them, and that Gods favour was extinct with that King, *quia salutaris populi*, because the happinesse of the people depended upon the King, *& Regia dignitas*, and the Regall Dignity was a sure pledge of Gods favour to them.

Thus this word, *Josiah is dead*, was to Iudah another Ichabod, where is the glory? The beauty of Israel is stayned by thy waters, O Megiddo: with Josiah, *vale Lex, vale Oracula*, farewell the Arke, farewell the milke and honey of the promised Land, upon the setting of this Sunne the Moone in the pot

malt

melts, the blossomes on Aarons rod blust, and the Almonds become bitter Almonds. From Iosiahs death the Prophet dates the fall of Hierusalem. By the violation of Iosiahs head Hierusalem her selfe is become *sutrum impurum*, and her Epitaphe is prepared in this word, Iosiah is dead, which (as Chrysostome expounds that of the Angel to the blessed Virgine, Luke 1. 31. They shall call his name) ἔργον ἐστὶ, καὶ πράγματος μεγάλου, the people and the successe, ἔργον, shall finde and verifie that Iosiah is dead. O Jeremy, would thou hadst been onely a mourner here and not a Prophet; but I finde thee no where more a Prophet then in mourning heere. The Prophet knew that in Gods purpose Hierusalem was now חרם, devoted to ruine; that the Temple was already demolished in her patterne in the Mount, that the Angels had deserted the Sanctuary, and the people were assembled in the High Counsell in Heaven; yet was it enough for deploring Hierusalē, Temple, Sanctuary, people & all, to lament one Iosiah, even divine providence so disposing, that so pretious an head should not be violate till God had rejected the whole body, Luke, 23. 31. *si hæc in viridi, quid fiet in aridâ*, if this be done in the greene tree, what shall become of the dry one? Needes must the people be outlawed, when their King is thus rapt from them, in whom they had truely νόμον, as Plato said, νόμον μέτρον, whose arme was a measure, and whose religious minde was a Law to them; and what but epidemicall death could be expected, when the devotion of so zealous an head could kindle no fire in the paraliticall body: He that delivered Abrahams Cozen, vexed with the filthy conversation of the Sodomites, 2 Pet. 2. 7. knew how to deliver Davids owne, and reserve a rebellious Generation to eminent judgement: Wherefore to the fame of Iosiah the Angel called, as once to Lot the husband, Gen. 19. 22. Escape thou and flye away to bright Zoar, the mountains of the vision of God, and leave thy unbelieving wife (who of חרם is become נציב) to be made to all Nations a monument of rejecting the Law, and not hearkning to her King and husband; what panegiriques would the heathen (who knew not God, onely had naturall love of loyalty and vertue) have made, had they had a

King that would have suffered losse of power, estate, glory, liberty, wife and children; yea whatsoever stupified Subjects prefer before a King, rather then consent to the prophaning of Gods service, and the enthralling the persons and estates of his people; nothing could make their misery more miserable, nor more convict them of their rebellion, then that their best King was made their last. Indeed this honour was due to Iosiahs piety, and this solace to his Funerals, that none should succeed him, whom none could second; and that by the sequell of Iosiahs death all Kingdomes might learne how much the weale of a State depends upon the life, and how close the ruine of it followes upon the want of a religious King. All were defective saith the sonne of Syrach, but David, Hezechiah, and Iosiah. Our Posterity will reade a Chronicle of England, not Apocryphall, that will make them as much wonder at us, as admire the story. Till this day all were defective but Elizabeth, Iames, and Charles, when of three vertuous and religious Kings, the third is untimely taken away, the people that by having the two first would not learne to appretiate a King, are by the losse of the third taught what it is to have none. Daughters of Hierusalem, Ieremy weepes not for Iosiah, but weepes for you and your children; for sinne the Mother, and desolation the broode, least the dayes come, least the lamentable dayes come, in which they shall say, blessed are the Inhabitants that have no possessions, and the parents that are not indebted to children for education.

The Spirit of God testifieth heere the blood of Iosiah, and the teares of Ieremiah, to the end that the people should trace the teares of the Prophet through the blood of the King, first to their owne impending punishment, and thence to their past sinnes. For if you looke, O Daughter of Iudah to the acts of Jeremiah himselfe, he had already lived long, if to your owne aggravation of wrath, too long; if to your neede of such a King to stand in the gap, he dyed too soone, if to the honour of his owne remembrance he shall never dye, but all Posterities shall copie out from Iosiah.

Compositionem ejus fasq; animi, sanctosq; recessus
Mentis, & in. altum generoso pectus honesto.

And the remembrance of Iosiah shall be like the composition of the perfume made by the art of the Apothecary, sweet as honey in all mouthes, as musick at a banquet of wine, Eccles. 49. 1. For that name that entred before his mortall life, goes not out with it and that which attended not for his birth, will not waite on his death: But as it was imposed by Propheticall breath, so in Propheticall teares it is embalmed, and continued to all Posterities, which shall wonder and be amazed (even the Kings of the earth and all the Inhabitants of the world, Lament. 4. 12.) and not believe that the enemy could have entred the ports of the Daughter of Zion, having so religious a King, under whose shadow they lived securely among the Heathen, Lament 4. 20. But hearing withall that this King was so taken away, they shall acknowledge that the God of Israel dealt therein with that people and Iosiah in the same manner as he dealt once with David and them, 2 Sam. 24. 1. He that suffered David to sinne in numbring the people, for the sinne of a number whom he would destroy, suffering also Iosiah, so zealous for the Law and the weale of the people, to goe against the word in the mouth, and fall by the sword in the hand of Necho, 2 Chron. 35. 22. That the Bulwarke which stood in the way of the destroyer once broken downe, the flood of the wrath of God, *quâ data porta ruat*, might thenceforth breake in upon a rebellious Nation, that so they might be punished by his death, who was suffered to slip for their punishment, and by whose righteous life they would not be reformed. As for that one act of Iosiahs going to war against Pharoh, piety forbids us to thinke that Iosiah would have done it, had he beene forbidden by the mouth of Ieremiah, or any of Gods Prophets. But in the mouth of Pharoah what more authority could this interdiction expect from Iosiah, then that commination from the mouth of Zenacherib obtained of Hezekiah, 2 King. 18. 25. Indeede wee who now have the story, written since by the holy Ghost, reade that Iosiah hearkned not to the word of Necho from the mouth of God, 2 Chron. 35. 2. But if this

were a ruine (and such an one was Moses his at the waters of Meribah, so subtile that it must be a quick eye can discerne it) wee may say with Gregory, *pro qualitatibus subditorum disponuntur ab occulto regentium*; the actions of Kings are (by Gods permission and overruling hand) disposed according to the desert of their subjects, *justus interim judex, &c.* In the meane time the just Iudge vindicates those sinnes of the King at their hands, for whose sake he was suffered to slip: Heere the sinne of Iudah came to it height, in their greater guiltinesse of his lesser sinne. Their sinne had it complement in his slip, and their punishment it beginning from his death. O the just and unsearcheable judgements of the great King: From this judgement wee are taught how sacred a relation is betwixt a King and his people; so strong, so neare is it, that he that attempts to part them, had better halfe cleave a great Oake, and forcing the sides to open, stand betwixt them at their suddaine clapping together againe: See the piety of this potent relation on the Kings part in Moses, Exod. 32. 32. O forgive the sinne of this people, or else blot me out of the booke thou hast written: See it in David, what have these sheepe done? Let thy hand be upon me and my fathers house, 2 Sam. 24. 17. On the Subjects part, how strong and indelible this naturall love to their King is (though indeede the wife be more subject to the tempter) wee reade in those sensitive creatures, in which *Rege incolumi mens omnibus una, amissa rupere fides*, in naturall men, which upon the violent death of their King (even after a good successour was possessed) have never rested till the doers were punished, as in Domitia, some have died for pitty to their King, as in Otho and the best, *Optimus*, Emperor executed that which Nerva cried to him out of Homer, Οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω. But where the knowledge of God was, this zeale was ever more warme. The people said to Samuel, who is he that said Saul shall not raign over us? Bring the men that wee may put them to death, 1 Sam. 11. 12. And the same people that were deluded by Absolom to rebell against David their King, after the act was over, were so zealous for him, that they were at strife through all the Tribes of Israel, who should be first in

bringing

bringing back the King, and expiating their rash folly with redoubled Loyalty, 2 Sam. 19. 42.

The strength of this relation is the reason that God sometimes punish the King for the peoples sake, as heere in Iosiah, sometimes the people for the Kings sake, as in Saule, 2 Sam. 21. 1. And sometimes lets the King transgresse, that he may punish the people, as in David, 2 Sam. 24. 1. This solemne course of Almighty God in punishing is the strength of the current of Jeremiahs Lamentations for Iosiah; so drawing, *ἀπὸ τοῦ*, the people from that one act of Iosiah to consideration of their past sinnes, and from the death of Iosiah to their present judgement, and so to God himselfe.

And this is the *decumanus fluctus*; now have teares swelled to their Land-marke, springing from sorrow for common death, and vulgar mourners to the chiefe mourner the Prophet, and the hypocrisie sorrow for a King; then rising from the death of a King, to the losse of a Iosiah, thence to the consequent of the losse it diffuseth, then swelleth againe to the departure of the great shepheard, thence passeth to the motive cause of all these, sinne. At last it mounts up to the efficient and disposer, Almighty God: So our Ieremy in this Lamentation for Iosiah, Lament. 3. 42. 39 Wee have transgressed and rebelled, and thou hast not pardoned; and againe, wherefore doth a living man murmure, a man, for the punishment of his sinne? For even those, whom God hath forsaken, grieve at their punishment (they have not cryed to me with their heart, when they howled upon their beds; saith Hosee, Hos. 7. 14.) but this is a signe that the party under punishment is yet a man, a live man, when the soule stumbles not, and stops either murmuring at the punishment, or at the second cause quarrelling; but leaping over and rising above both second causes and punishment, ascends to God, arguing thus with our Ieremy in this Lamentation, Lament. 3. 37. Who is he that saith it, and it comes to passe, when the Lord commandeth it not? Out of the mouth of the most high proceedes not evill and good? Thus persuing our sinnes to God, wee finde in him both judgement and mercy; judgement by which he saith (but from us) to pu-

nish

nith mercy, in which he hath (of his *seminarium miserecordiarum*) to be gratious, and repent him of the evill, upon the evils repentance. 2 Cor. 1. 3. Whereas if wee stay in our afflictions, either out of dulnesse or impatience at the second causes and instruments, by higher pressures, wee become hardened, and dejected by greater; moreover in the men that oppresse us, wee shall finde onely insultation and matter of provocation, is my complaint saith Iob, Iob 23, 4. to man, if it were so, how should not my spirit be troubled? And David, let me fall into the hands of the Lord, for great are his mercies; but let me not fall into the hand of man, 1 Chron. 22. 13. And our Ieremy in this Lamentation, Lament. 3. 21. 22. This I recall to minde, therefore I have hope; it is of the Lords mercy that wee are not consumed, because his compassions faile not.

Upon this apprehension of both judgement and mercy in God Ieremy was comforted, and expressed it in this Lamentation, that wee through patience and comfort of the Scripture may have hope, the same word Littenoth signifies both Lamentation and consolation; for comfort takes best from one that laments with us, and he condoles truely that useth all meanes to comfort: I called upon thy name O Lord, and thou didst heare my voice, Lament. 3. 53. 54. 55. 56. 57. 58. Thou drewest neere in that day, and sayedst, when I called feare not, O Lord thou hast pleaded the causes of my soule, thou hast redeemed my life. Thou hast redeemed, observe Ieremy, that lamented for the losse of Iosiah his King, was comforted in the promise of Jesus his Redeemer.

Thus the soule, having at last wrought up to Gods judgement, findeth there mercy also And in this mercy of God meetes againe with the great Shepheard that had deserted it, and from this shepheard obtaines grace, both to repent of it owne ruine (which offended God and blancht the shepheard) and to judge charitably of others in the same condition: By which grace it proceedes to patience, both to endure the present affliction and to waite for deliverance, Heb. 11. 35. (whether present deliverance, or a better resurrection, Mat. 12. 20.) when and in what manner, the wisdome of God shall (by sending

ging forth judgement unto victory upon impenitent sinners, and the Sonne of righteousnesse with healing to contrite hearts) worke out the redemption, Mal. 4. 2.

The end, beloved, of every Text wee preach to you is, that you winde your selves into the truth it holds forth: And the aime of this my present Text is, that you conforme your selves to it celestiall semblance. To be selfe centred is earthly and sensuall; but to move for the publick good is heavenly and spirituall: If therefore there be any fellowship of the spirit, saith Paul, 2 Philip. 4. Looke not every one on his owne things, but on the things of others; for by embracing this κοινωνικὸν τῆς ἀγάπης, as Ignatius speakes, this true gallantry of harmonious love (while every one seekes the good and bewailes the evill of every one) a private evill is so divided, that it is heavy to no man, and a particular good so communicated, that it redoundes to all. Now, he that will seeke the good of all, must observe the course which he takes who rules all (heere our Text requires conformity to an higher heaven then the materiall) and diffuse as he diffuseth, else he may confound when he thinkes to communicate. And wee read that God led his people, while he delighted in them, by the hand of Moses and Aaron: But that in his displeasure, the Sunne, the greater light is turned into blood, and the lesser, the Moone into water, Ps. 77. 20. Wee have heere the spirit of God testifying, in Josiah dying and Jeremiah crying,

Parumne ad vos, said Jeremy in this Lamentation, Lament. 1. 12. (as leaving this bridge for Posterity to passe from Judah to England) Is it nothing to you? Yea our Syon may asselfe the words and go on with them: Behold and see, *si major est illius dolor quam dolor meus*, that lesser is all other sorrow then my sorrow: I have had successively (I would, I could say successfully) three religious, vertuous, orthodox Princes, *Elizabeth*, *James*, and *Charles*. I had a glorious face of a Church, a Church, the very eye and excellency of all other Churches. In Henry the 7. by my King I was freed from the division of Roses, bitterer then wormewood, sharper then the thistle; in Henry 8. I shaked off by my King the Ecclesiasticall Tyranny of Anti-

 christ:

christ: In Edward 6. purity of Religion sprang up with my King, which though it was watred with the bloud of Martyrs under Mary, that sister without breasts; yet grew it the more glorious under those my three envies of all Kingdomes, Elizabeth, Iames, and Charles: But now *facta est in pace amaritudo mea amarissima*, may I say with the sick Hezekiah, behold upon my peace is come great bitternesse, Esay. 38. 17. My bitternesse was great in the opposition of Heretickes, greater in the death of my children, the Martyrs; but now in my peace my bitternesse is become greatest, by the desolation of my dearest children, the King and the Prophet. Of whom since God had promised me, Zach. 6. 13. The counsell of peace shall be betwixt them both; I sayd with my selfe, as Iob did, I shall dye in my nest, my bow shall be renewed in my hand. Iob 29. 18. 30. 26. But when I dookt for light, *erupuerunt tenebræ*, then darkenesse surpris'd me; Ægyptian darkenesse, my waters were turned into bloud, & my Land brought forth frogs in my Kings chambers; palpable darkenesse, not onely such as learned judgements can discerne, but such as all hands but the actours feele and tremble at.

Parumne ad vos (turning againe for the people) is it nothing to you? is the case of Iosiah so lamented by Ieremiah nothing to you? Ier. 5. 31. Doe my people love to have it so? And what will you doe in the end thereof? Shall that of Iosiah be verified in you? Esay. 26. 11. Lord when thy hand is lifed up, they will not see, but they shall see. They will not see that the guilt proceeds from them, but they shall see that the judgement runs to them They will not see that the judgement lookes at them, while it is snatching at the Crowne, and the Ephod; but they shal see it and be astonisht, when (those being taken away) it shall seize on them irrecoverably. This ουρος ταχυ, by whatsoever sinister passages and tumults it makes now an eddy at the King and Prophet, will winde about againe, and with a crooked turne empty direct judgement elsewhere. It is your glory, that as the vindication of God and the King, the sympathy of the King and the Prophet; so the welfare and ruine of the people and the King make up a trinity of combinations,

a threefold corde that cannot be broken: If you ſerve the Lord and not rebell againſt his word, both you and your King ſhall be nigh unto the Lord your God; but if you doe wickedly, you ſhall be conſumed both you and your King, ſaid Samuel to the deſirers of change of Government.

Beloved, if that conformity to the celeſtiall ſemblance of the Text (in being every one *in commune bonum*, good not to himſelfe alone, but to the publique, in his private calling) would ſatisfie the whole end of the Text and our preſent caſe, I could diſmiſſe you with a compendious method of that duty; namely that (ſince every mans civill activity cannot extend ſo largely) his devotion may come home to every mans doore, to his Sonnes, and his Daughters, to his Garners, his ſheepe and oxen, to his peace and tranquillity, yea to his diſpoſure to the Lord his God; For all this is done by praying for the King. This were enough in a compoſed State, but it is not ſo with me, ſayd Job once, Iob 9. 35. The greateſt of all the men of the Eaſt, and our Syon now, my Crowne is caſt to the ground, and the Sunne is gone downe upon my Prophets, Mic. 3. 6.

Therefore when the foundations are caſt downe, what ſhall the righteous doe? As he propoundes our caſe who had experience of it, and he addes the reſolution, the Lord is in his holy Temple, the Lords Throne is in Heaven, Pſalm. 11. 3. 4. Obſerve the Symetry of the partes; on earth foundations in the plurall, the King and the Prieſt; but unity in the patterne in Heaven the Lord, yet (in proportion to the building on earth) expreſſed likewiſe as in the plurall, the Temple and the Throne. If then you would have your dayes on earth as the dayes of Heaven, as Moſes exhorted the Iſraelites, Deut. 11. 21. Doe as he commandeth in whom Heaven and Earth are revealed and reconciled. Render to Cæſar, and render to God, Math. 22, 21. Heere's both Cæſar propounded and God, and yet but one ἀπόδοτε; yea and firſt it is ſayd to Cæſar: For of the good wee can render to God, Cæſar is the Miniſter to us, and what obedience wee render to Cæſar is rendred to God as the terminative object. After all the rendring to Cæſar there remaines a rendring to God, and in all the rendring to Cæſar there is a fur-

ther rendring to God. Render therefore to Cæsar, and render to God, *sed & ipsum Cæsarem redditè Deo*, but restore Cæsar himselfe to God; as he is a foundation restore him to God by acknowledging him to be from God, as he is a shaken foundation, restore him to God, to the service that God hath ordained him for, and to the meanes to performe the same: For you owe to the patterne in Heaven (and through the foundation on earth must render) *justitiam Throno, Templo preces*, justice to the Throne, prayers to the Temple; the Throne in Heaven requires of you justice too, and the Temple in Heaven prayers for the King on earth. *Discite justitiam moniti, & non temnere Divos.* Take heede Subjects, how you deale with Kings, he that must judge betwixt you is a King, not a Subject. Restore then to God his King, lest you be like those Gyants, the Aloades, that sacrificed to their God Mars, and yet fettred his hands. Let us conclude with our Ieremy, and his Lamentation, Lament 5. vers. 21. 22. *Turne us unto thee, O Lord, and we shall be turned; renew our dayes as of old, unlesse thou hast utterly rejected us, and cast the curse upon us.*

Gloria Deo & Christo.

FINIS.